



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

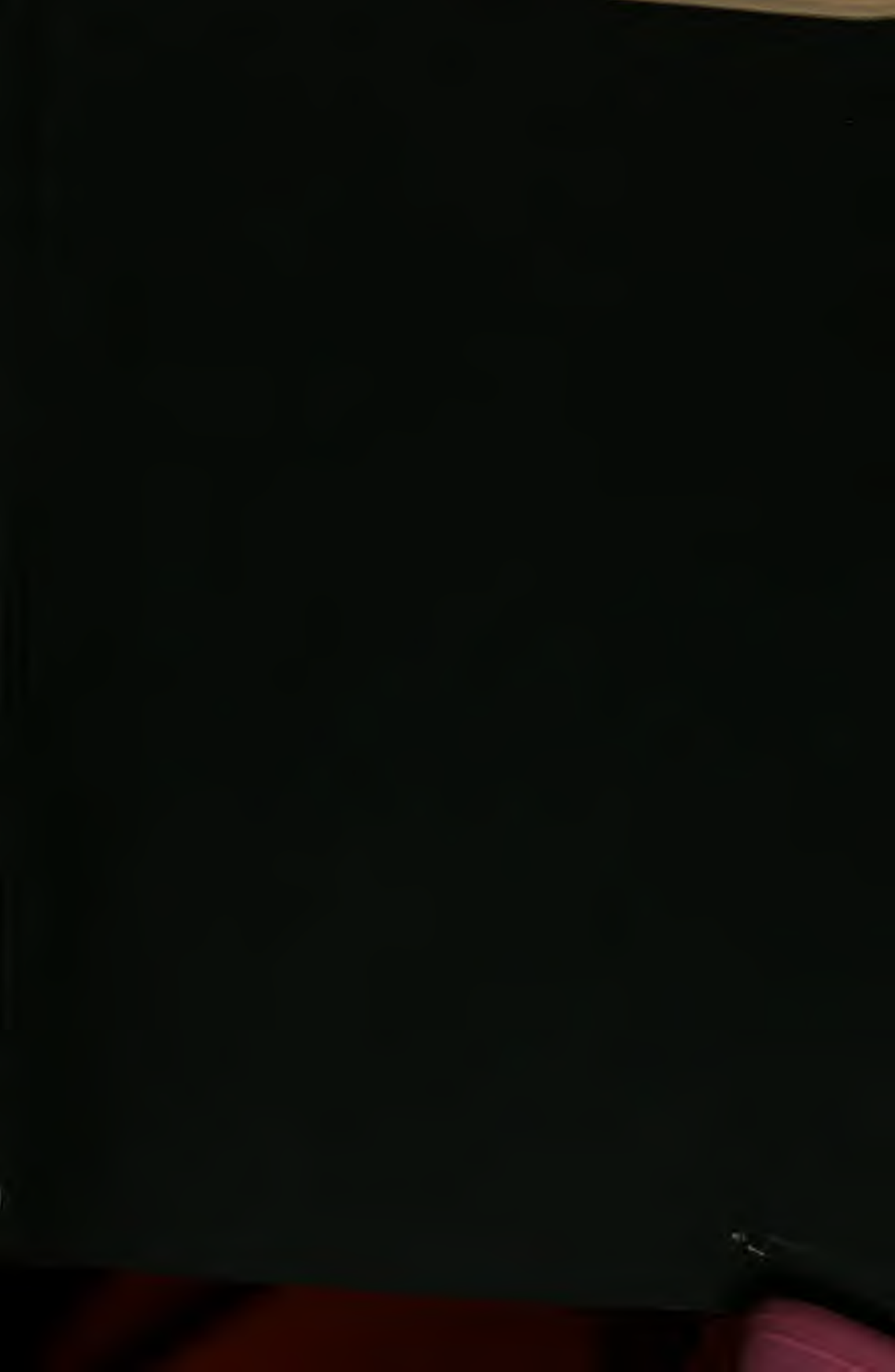
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

In Memoriam.

REV. DAVID STEELE, D.D., LL.D.





DEC 21 1907

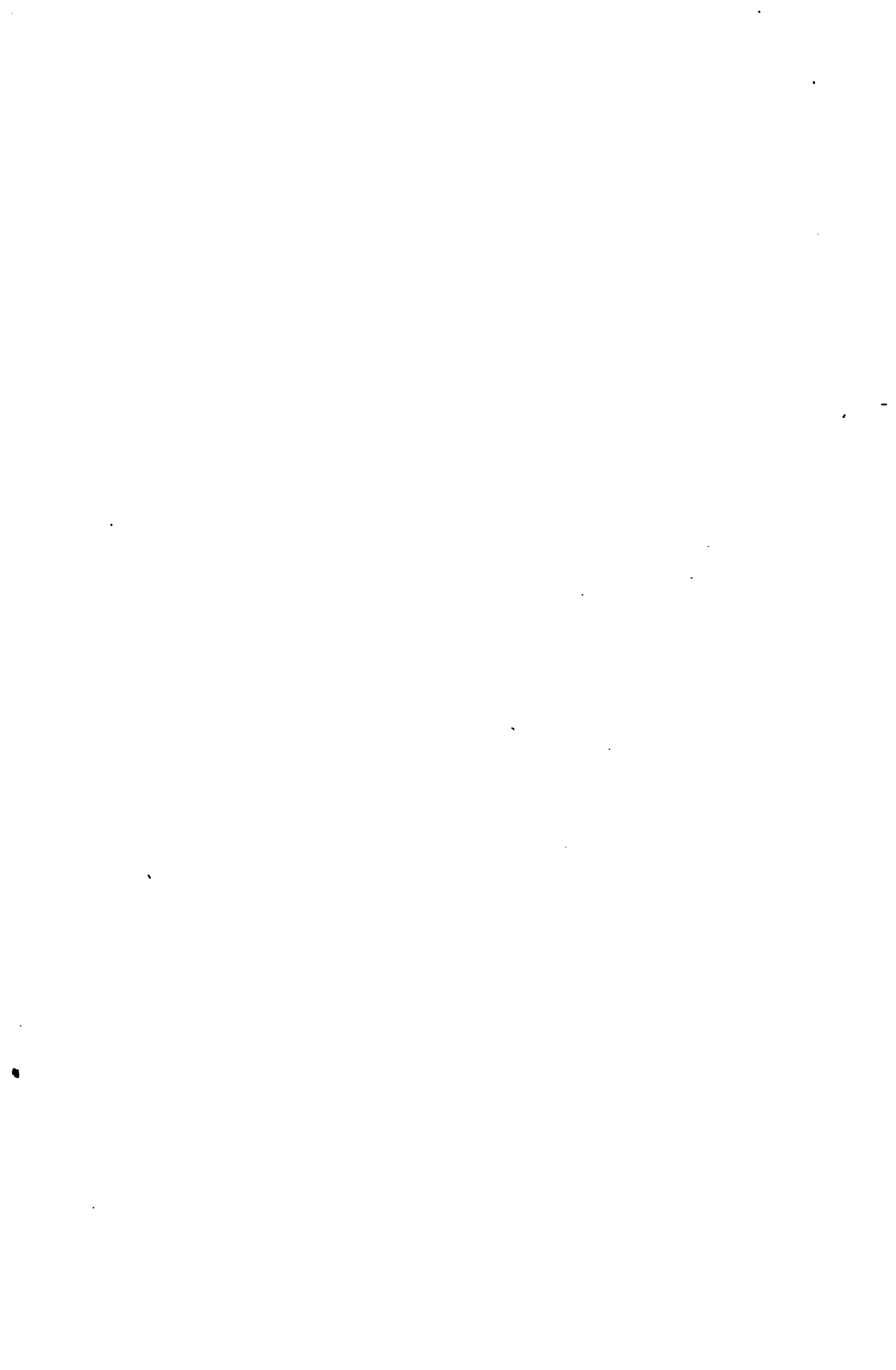
★ Dr. JOHN S. BILLINGS.

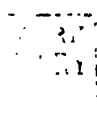
This memorial of a classmate
may be of interest.

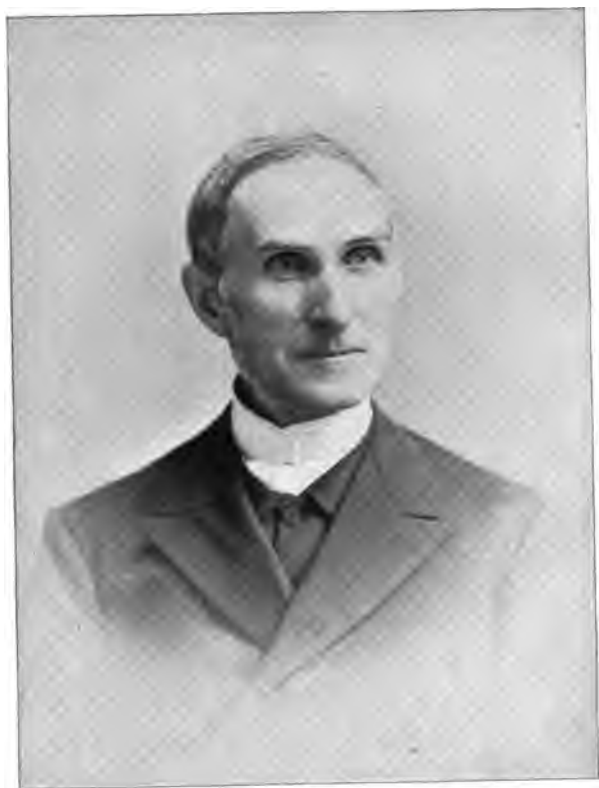
Rev. James Tullus Steele.

Passaic
N. J.

(Steele)
= AN
steal







1893

*I remain Yours
in the Gospel
D. Scuto*

ADP

10



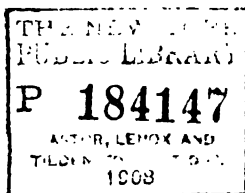
100
100

In Memory
OF THE
REV. DAVID STEELE, D.D., LL.D.
FOR FORTY-FIVE YEARS PASTOR
OF THE
FOURTH REFORMED PRESBYTERIAN CONGREGATION
OF PHILADELPHIA
AND
PROFESSOR IN THE REFORMED PRESBYTERIAN SEMINARY
AT PHILADELPHIA FOR FORTY-THREE YEARS.

BORN AT ALTAGHADERRY, NEAR LONDONDERRY, IRELAND,
FRIDAY, OCTOBER 20, 1826.

ENTERED INTO REST, AT PHILADELPHIA, PA.,
FRIDAY, JUNE 15, 1906.

PHILADELPHIA.
PRESS OF ALLEN, LANE & SCOTT.
Nos. 1211-1213 Clover St.
1907



A TRIBUTE
TO THE MEMORY OF A
BELOVED HUSBAND AND FATHER,
WHO LIVED A HOLY AND USEFUL LIFE,
AND CAME TO HIS GRAVE
IN A FULL AGE.

BY HIS FAMILY.

IN LOVING MEMORY OF
REV. PROF. DAVID STEELE, D. D., LL. D.
PASTOR OF THIS CONGREGATION
FROM JUNE 6, 1861—JUNE 15, 1906
HIS FIRST AND ONLY CHARGE
ALSO PROFESSOR IN R. P. THEOLOGICAL SEMINARY
1865-1906

"BLESSED ARE THE DEAD WHO DIE IN THE LORD THAT
THEY MAY REST FROM THEIR LABORS AND
THEIR WORKS DO FOLLOW THEM."

Tablet in the Fourth Reformed Presbyterian Church
Nineteenth and Catharine Streets, Philadelphia.
Unveiled April 16, 1907

INTRODUCTORY.

But O for the touch of a vanished hand,
And the sound of a voice that is still!

Tennyson thus well voices the feelings of human hearts bereaved, but the children of God recognize in the life of God's servant here commemorated, the "finished course" and the well earned "rest from labors." The good accomplished in the forty-five years of work for the Master in Philadelphia only eternity can fully reveal. The main incidents of a useful and consecrated life are brought to the reader's attention in the pages that follow. Some of the things said there it seemed we ought to share with a larger audience, hence this memorial volume.

To the sentiment of Dr. Burrell's letter, "Blessed is the son whose father was such a man," my heart indeed responds. The influence of close association with the father who has passed into the heavenly country must linger while life lasts. My earliest recollection of my father goes back to the old home at 1821 Filbert Street, near the old church. I can remember father drilling into the mind of the small boy I then was the cases of a Greek noun of the first declension, and these might be repeated for the amusement of a little company. Strange sounds the words were then, but later they became more familiar. At this time father must have been teaching the sacred languages in the Theological Seminary. Indeed with our home I can always associate the atmosphere of ministers and theological students. Father always took the keenest interest in the education of both myself and my sister, and he endeavored to urge the importance of thorough work, stimulating our ambition in the desire to earn his approval. A good report from school brought him pleasure and delinquencies met with his firm disapproval. The gentleness of his nature constantly appeared in his tender care for my sister.

My father was a great lover of nature in both her simpler and her sublimer moods. He loved to see things grow and he had the soul of the poet to appreciate their beauty. No

doubt his early life on the farm had its continuing influence. In his favorite walks he invariably chose the hills and the sunshine. Many a time in later years he could be seen making his way to the summit of a reservoir near his city home where he could look over the great city. In boyhood days it used to be a great treat to have a walk in Fairmount Park with father. I can remember too his singing the war songs that had their birth in the Civil War. "Marching through Georgia" was one of his favorites. We used to spend our summers together, and as I think of his love for the hills and mountains it is a comfort to-day to think of him now among the hills of holiness in the better land, where he is meeting old friends and companions, and, best of all, the Saviour whom he loved and served.

The summer before his decease he providentially had the privilege of visiting the land of his birth and seeing in the face the brother who survives him. We walked together over the old home farm of Altaghaderry, and he pointed out to me the fields where he had ploughed and sown. A pleasant memory with me to-day is his presence and participation at my ordination in the First Reformed Presbyterian Church, New York City, April, 1891, and likewise at my installation in the First Presbyterian Church of Passaic, N. J. On this last occasion he made the prayer—a prayer still remembered by those present for beauty and power. We little thought that the call home was to come the next month.

To the facts stated in the volume it may be added that David Steele was married January 19th, 1864, to Elizabeth Dallas, second daughter of Mr. and Mrs. Samuel Dallas, at Cedarville, Greene Co., Ohio. The officiating minister was the late Rev. Dr. John McMillan, uncle of the bride. In the case of this wife and mother "her children rise up and call her blessed," and many know of her splendid helpfulness to her husband in every good word and work.

Printer's ink may fade away, but we know that "the righteous shall be in everlasting remembrance."

PASSAIC, N. J., June, 1907.

J. D. S.

The Funeral Services of Rev. David Steele, D.D., LL.D., took place at his home 2102 Spring Garden Street and in the Fourth Reformed Presbyterian Church, Nineteenth and Catharine Streets, Tuesday afternoon, June 19, 1906. At the home at 1.15 P. M. and at the church at 2 P. M.



THE CHURCH OF ST. MARY'S, BOSTON, MASS. (SEE PAGE 100)





FOURTH REFORMED PRESBYTERIAN CHURCH
(The New Building)
Pastor 1889-1906 **19th and Catharine Streets**

FUNERAL SERVICES.

IN THE HOME.

Rev. Robert Hunter, D.D., read the twenty-third Psalm, and Rev. Clarence A. Young, Moderator of the Reformed Presbytery of Philadelphia, offered prayer.

IN THE CHURCH.

As the funeral procession advanced up the aisle, the Rev. Robert Hunter, D.D., read the following Scripture sentences:—

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

"I heard a voice from Heaven saying unto me, write, Blessed are the dead that die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them."

"I would not have you to be ignorant brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with Him."

"Mark the perfect man, and behold the upright, for the end of that man is peace."

The invocation was offered by REV. HENRY C. McCook, D.D.

REV. DR. ROBERT HUNTER presiding:—

Let us, for our instruction and consolation, hear the Word of God:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."

"The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments, to do them."

"Now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward, they that are Christ's, at His coming."

"Behold I show you a mystery; we shall not all sleep, but we shall be all changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

"Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I may be, there ye may be also."

"If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of Life, which bear twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

"And they shall see His face, and His name shall be in their foreheads, and there shall be no night there, and they need no candle there, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."

Doctor Steele loved the little children. His last Sabbath on earth was the Sabbath appointed for the observance of Children's Day. Notwithstanding his suffering and weakness his heart went out to the little children, and he dictated this message to be read in the Sabbath School:—

"This is Children's Day—the festive day of young hearts consecrated to God. Nothing has pained me for a long time so much as not to be with you, and to join with you in expressions of heartfelt praise to the God who made us. When I read in the New Testament of the children welcoming the Saviour and chanting the song, 'Hosanna to the Son of David, blessed is He that cometh in the name of the Lord, Hosanna in the highest,' surely we can well afford to spend a part of a Sabbath day in hearing the songs of praise from the mouths of the little ones and of older ones. We extend to you, children of the Primary Department, of the Intermediate Department and of the Bible Department, and to all the parents of these children and all the friends who have turned aside to join with us in this festal occasion, our heartiest congratulations. May the blessing of the Father, the Son and the Holy Ghost rest and abide upon officers and teachers! Many thanks to all for their willingness to help forward the work of the Lord in training the young. How much I would love to look you in the face to-day, but God has been pleased to lay His hand upon me and I must forbear.

"Let resolutions go out from this meeting with younger and older that they will do their part in bearing up their Pastor's hands as long as God is pleased to keep him among you. Wednesday last we turned the corner of forty-five years' pastorate among these people. We want to testify our gratitude to all the people who have stood by us, and especially to God who has been our helper, and whose promise, 'Fear not for I am with thee,' has sustained us and been our helper in some dark and cloudy hours. And now hoping to see you all at no distant day, suffer a word of exhortation: 'Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor will not be in vain in the Lord.'

"'Tis Jesus fills our hearts
 With holy faith and heavenly love.
 From Jesus all our joys shall flow
 In the blest realm above.
 Jesus, Thy love, Thy grace, Thy name,
 Pour gladness round the heavenly throng:
 These all their harps proclaim;
 These fill the notes of heavenly song.

"Remember us in your prayers morning and evening. Pray for the good of Jerusalem. 'They shall prosper that love you;' and with Andrew bring some Philip or Mary or some other person and they will be welcomed."

The children of the Primary Department will now sing the Shepherd's Psalm, sweet to the little child, sweeter still to the aged believer just on the brink of the river. "The Lord's my Shepherd, I'll not Want."

[Singing of the twenty-third Psalm.]

Dr. Steele was for forty-five years the pastor of this church, during which time he has been one of the most earnest exponents of the principles of the Reformed Presbyterian Church.

Rev. Dr. John H. Kendall, of Tarentum, Pa., Stated Clerk of the General Synod, will now address us, with special reference to Dr. Steele's relation to the Reformed Presbyterian Church.

REV. DR. KENDALL:—

Could I follow the feelings of my own heart I should sit in silence to-day among the mourners, and those who are sorrowing, and it is only from a sense of duty that I stand before you to-day. When the message was flashed forth that Dr. Steele had passed away from this earth it seemed to us like a bolt from a clear sky. We were reminded of the saying with which you are familiar, of an ancient king when one of his servants was taken away, "Know ye not that a great man, a Prince, has fallen

to-day in Israel?" Such were the words that were spoken when Dr. John Black, of Pittsburgh, passed away, by a leader in the church at that time, and so I think we feel that this will best express our feelings to-day, that a Prince, and a great one, has fallen to-day. How true it is that nothing comes too soon but sorrow. Sorrow is that emotion of the soul which gives evidence of pain of body or distress of mind, or grief of heart. God has had but one Son, but he never had a son without sorrow. He was the man of sorrows, though he was the "brightness of the Father's glory and the express image of His person." "His soul was exceeding sorrowful, even unto death." Sad as this was, it is this great and glorious fact to which we look, and from which we obtain the only comfort that we have to-day, that Jesus was the man of sorrows, and the one acquainted with grief.

Although every attendance of skill was employed, and every ministration of love and kindness was given, still of no avail, and although there were earnest heart-pleadings at the throne that this faithful life might be lengthened out to other years. These prayers, I believe, have pierced even the skies; but "the silver cord was loosed, the golden bowl was broken," and so we are here to-day, assembled to pay the last tribute of respect to one so widely known, so highly esteemed and so truly loved.

It was said of Moses, the man of God, "that he finished his work," and he finished it well. It was said of the princely poet, "The prayers of David, the son of Jesse, are ended."

It was truly said by the great apostle, "I have finished my course, I have kept the faith."

Equally true was it said of the prophet, whom our Saviour lauded to the skies, saying "that he was a burning and a shining light." "He fulfilled His course." And so we may say of this life, which is now closed to earth; it was a well-rounded life; he has finished his course, he has kept the faith, and he has now, we believe, received the reward which God hath in store. And so we stand to-day to lift our hands and pledge ourselves anew to that same God whom he so well loved to serve.

Our sorrow to-day cannot be measured, because I believe that our sorrow should always be commensurate with our loss.

We think of our departed brother as one who was rich in endowments, who was rare in accomplishments, who was high in attainments. We think of him as a dutiful son, who came into a Christian home, and was trained in a Christian atmosphere. We think of him as a patriot who kept abreast of the age, and who was earnestly interested in all of the questions of the hour. We think of him as a friend, and when we grasped his hand we knew we had the hand of a friend.

The story is familiar to you of one of the greatest masters that the world has ever known, how he specially loved to paint the scenes of our Saviour's life. The last work which he performed was the portrayal on canvas of the Transfiguration, and it is said that in his last sickness he had that picture hung where his eyes might rest upon it, his heart might feast upon that work he loved so well; and when his spirit had fled, that same picture was placed over his lifeless body, when hundreds of people passed by and praised the artist whose work remains.

If I were asked to-day to indicate the greatest work of our departed brother, I could not possibly answer, except that it be in this way: The desire that rose uppermost in his heart, and the effort that was most prominent in his whole life, was to exalt his Master, and that was the picture that met his dying gaze and now hangs upon memory's wall.

We may well think of Dr. Steele as a pastor, self-sacrificing and devoted, a true shepherd, with the names of his flock imprinted on his heart; and so this vast congregation, which he has gathered by earnest effort and years of toil, forms a monument to his labor as a true and faithful pastor. As a preacher of righteousness, his lips were touched with fire from God's altar. He magnified his office.

We think of him, also, as the President of the Theological Seminary of the Reformed Presbyterian Church, where for forty-three years and more he filled his place with ability and honor; and he lives in the lives of the ministers whom he taught, and whose privilege it is to proclaim the same glorious gospel.

May I not say of him that he was "apt to teach?" This aptness is described by those disciples of our Lord, one of whom said "Did not our hearts burn within us as he talked with us by the wayside, as he opened to us the Scriptures?"

As a presbyter his work was marked by integrity. He was true to his convictions, and had a keen sense of right. He was an able advocate, by pen and voice, of Christian Missions.

But in it all, and over and above all, he was a man of God. The religion of Christ was exemplified in his

life, both by walk and conversation. He was broad without shallowness, deep without narrowness.

He was a gentleman, a man that was rare and well qualified; he was a gentleman! His sympathies were as tender as were those of a woman. His life was as genuine, and his faith was as simple and artless as a child's. Not only was he a gentleman, but he was a Christian gentleman, which is the highest type of man.

And so, as we realize something of our loss to-day, we can only stand and breathe a prayer in silence, "Help, Lord, for the godly man ceaseth." The Psalmist, in his hour of distress, knew where to get relief, and he went straight to the throne of God, and that was his prayer. He obtained his answer; God gave him relief. And in this void and distress that we experience to-day everywhere we present the same prayer, God help us, for the godly man ceaseth.

It seems that I hear the answer "Fear not, for I am with you, be not dismayed, for I am your God, for I will strengthen and uphold you." How our best blessings brighten as they vanish. We can never fully know the worth of our departed brother. He was a pillar of strength.

It seems to us that we were forgetful that the hand of time was upon this human frame. It seemed to us that we could not spare him, and that he would yet live on; but God's way was not our way. May I ask to-day that the mantle so well worn, now laid off, may be taken up by a noble son? May God give us all a double portion of the same spirit which he breathed, and which permeated his life.

It seems there is nothing left for us but to assuage

our grief, and forget our sorrow as far as lies within our power. We lift our voices in a minor key and sing these words: "God is our refuge and our strength, in straits a present aid; therefore, although the earth be removed, we will not be afraid."

So I say, farewell, brother; farewell, beloved co-worker. Your hand is still in death, but your work goes on forever. Honored and revered teacher, farewell, but not forever!—till we meet upon that farther shore.

[Singing of the ninetieth Psalm.]

Address by REV. DR. HENRY C. MCCOOK, President Presbyterian Historical Society:—

I come to you to-day a messenger of sympathy from one of those institutions of learning with which your broad-minded pastor was associated. Steadfast as he was to the truth and principles of his own particular denomination, his heart turned lovingly to all who knew the Lord, who loved Christ, and especially all who belonged to the sisterhood known as Presbyterians, for the Presbyterian Historical Society embraces all branches of the Presbyterian Church, and the Reformed Churches as well, who are perhaps to be spoken of as the most typical of us all.

Our sympathy is very tender to-day, as we come to thank you for all you have permitted this beloved, this tender man, to do in his association with us, and to express in a few words how greatly we sorrow with you.

Yesterday three of the officers of our society, occupying, like your pastor, Chairmanships, were laid away. Dr. Hodge, passing up at once, as Elijah in a chariot of fire. Dr. John Peacock, after years of patient

suffering, passed through the furnace; and Dr. David Steele, after a brief sickness, having lived not only the allotted measure of human years, but passed into the fourscore, died, surrounded by all that could give comfort, and love, and peace. A life of promise fulfilled; the full corn, falling upon the ears.

You, who knew him so well, can understand how we loved him. He was the Nestor of our company, the senior member of our council, and we looked on him as one who united the present with the past. He was that type of minister that many of us know and honor, and worship at a distance, until we know them better.

He came of good stock; what stock better than that reproduction of the mother kirk of Scotland, than the Scotch-Irish and American-Scotch? He came of that faithful, protesting stock; and we know that, in all the days of his life, he carried in all of his work the spirit of his ancestors—faithful, strong, virile men and women in every word and thought and deed.

He was a silent man; our most silent member, perhaps. His character seemed to have been drawn from the type so beautifully voiced to us by those sweet voices when they sang "The Lord's my Shepherd." He was a man of the "Quiet Waters," few words, but when he spoke he spoke with authority; his words were few but forceful. When he had words to speak we listened, and knew that he spoke wisely and well.

He seemed to many austere in his manner. It was the old type of minister, no frivolity, steady, sturdy and strong man of the olden time; and yet when you got near to him you saw that same touch of sweetness and tenderness that melted our hearts to-day as Dr. Hunter

read his dying message to the children. There would come out to us from this quiet man, the man of the rigid attitude, a sweet covering that lay beneath the surface; it was like the rainbow bending upon the storm-cloud, as the sun was coming up in the horizon. It was like the morning sunlight rising over some mountain cave, until everything seemed kindled with beauty.

We loved him, we honored him, and we mourn him. We stand here to-day, in these words, to say what we think of him.

He has passed with those companions to whom I have alluded. He has passed to that eternal life where all the mysteries of history are solved in the eternal illumination of the throne. Dear friends and associates, I wonder what they will have to say to one another. "You here!" and "You here?" How glad they will be to meet each other, and how glad we, too, will be to join the company of saints before the throne with Him who is ever the Lord of all light and truth in all of the ways and walks of men.

REV. DR. ROBERT HUNTER:—

I would have chosen not to speak here to-day, but would have preferred quietly to take my place in the circle of mourning friends. But the loved ones of the family circle have asked me to speak, and the members of the bereaved congregation expect me so to do.

Whom do I represent? The sons of the church. All that I shall say must therefore necessarily be of a personal character. My father was well acquainted with Dr. Steele's father, and with Dr. Steele as a lad in the beautiful old home under the shadow of the historic walls of

Derry; that intimacy, being renewed in this country, existed from the years long gone by, down and continuing until my father's departure a short time since.

Dr. Steele was my spiritual father. It was under his ministry that I was led by the Spirit of God to give myself to the gospel ministry. I recall, as if it had occurred yesterday, that Sabbath morning in the vestibule of the old church, when he put his hand upon my shoulder and congratulated me upon the fact that I had made this choice; and subsequently how he watched over me as my teacher, and guided me in my work of preparation.

It is not, however, so much on Dr. Steele's special relation to me that I want to speak to-day, but rather of impressions made upon me as I observed him as preacher, pastor, and friend. If one wanted to see the doctor at his best, he must be present on the Communion Sabbath, when, apparently more filled with the Spirit of God than usual, his whole soul thrilling, he preached the greatest of doctrines with peculiar pathos and power. I can see fathers and mothers and children coming, book in hand, up to the Communion table, spread with linen pure and white, singing:—

" I'll of Salvation take the cup,
On God's name will I call;
I'll pay my vows now to the Lord
Before His people all."

While memory shall last, never can I forget the feelings of our hearts amidst that blessed fellowship, as we partook of the sacred emblems as we gathered round that table.

And then I recall the Monday night service after the

Communion; it was on that occasion that he invariably told us something about the revivals in the old land that were associated with the service after the Communion. And we recall how, at the close of the discourse, he so often quoted some of those sublime strains of the sainted McCheyne.

If you want to know Dr. Steele, you must enter the sick room or the home of sorrow. Do I not know him? I ought to. He has whispered words of comfort into the ear and heart of all the members of a large family, of which only two of us are now left. To father, mother, and sisters, Dr. Steele ministered most tenderly just as they were about to enter the valley.

O, how sweet was that ministry; you felt that Jesus was there; you felt that the sick room was the very gate of Heaven. No one could be afraid to cross the river when Dr. Steele had grasped his hand and spoken the word of hope and cheer.

It was my privilege to converse and pray with Dr. Steele just an hour or two before he passed away. His eyes were dim as to the things of time and sense, but his heart was awake, his mind was clear. As he held my hand in recognition, his countenance lighted up. I felt at that moment that I held the hand of one of the best men who had ever lived; one of the noblest of God's servants. I violate no confidence when I tell you of an incident that occurred that very day, when a prominent man in public life in this city broke down and cried like a little child. He was one of the boys that he had guided and taught when left without a father, and he said, the tears falling down from his eyes, how much of good advice he had given him, "and I never went wrong when I took it."

And what that man has said, and what I testify of Dr. Steele in all these tender relationships of life, hundreds of people here to-day can testify to, and the hundreds and thousands of others who have crossed the river to their heavenly home, and who have gathered there to welcome him.

His ambition was to win souls for Jesus Christ. What a brilliant crown must be his! How many the stars he must have in that crown, indicating the thousands whom he brought to Jesus Christ in the course of his ministry here! And so I offer this wreath, this sincere tribute, to the memory of my friend, my father's friend, and your friend.

You will know better months and years hence what a friend you have lost. If you desire to cherish his memory, the way to do it is to try to follow the counsel he gave you.

I would not dare to enter into the privacy of the family circle, where the hearts are so sad to-day. Their loved one is with Christ. And the arms of that loving Saviour are around and about them. Dr. McCook spoke of Dr. Steele as unbending in public life. I go back a good many years, and I remember, as young people, how we used to gather in his home and sing. The circle could never be broken up until, at Dr. Steele's request, we would sing "Annie Laurie." It is only a little while ago since we sang it; and then before we left we joined hands, as we used to do, and sang "Auld Lang Syne."

My friends, the Doctor could unbend. His home was a sweet and lovely home, and those of us who were intimately associated there knew the tender, sympathetic heart of Dr. Steele.

There are just two passages of Scripture that come to my mind, and with these I shall close: I feel like saying with the young prophet, "My father, my father, the chariots of Israel and the horsemen thereof;" and I feel he was one of the supreme examples, demonstrating the declaration of the Saviour, "Blessed are the pure in heart, for they shall see God." He was one of the purest men, and one who lived in the closest possible relation to God. And now, my friend, my father's friend, my spiritual father, farewell until the daybreak and the shadows flee away.

Address by REV. WM. H. ROBERTS, D.D., Secretary of the Presbyterian Alliance:—

Brothers and Christian friends: Standing here in a representative capacity, permit me first of all to give expression to my personal sense of deep loss in the departure from this life of Dr. David Steele, the beloved pastor of this congregation, my friend for many years, and my associate in the work of the world-wide Presbyterian Alliance.

While, however, I share with you your sorrow, and unite with you in a true expression of deep sympathy for this sad loss to this church, and to the church at large, there must always mingle with the Christian sorrow the note of rejoicing, that joy which is joy in the Lord, and with the joy a glad thanksgiving for the life well rounded out, the life highly useful, the life that will tell for many generations.

Over the brother for whom we mourn, it may be said as it has been said over many, "I have fought a good fight, I have finished my course, I have kept the faith;

henceforth there is laid up for me a crown of righteousness."

Bowed we may be with sorrow, but he whom we mourn is passed out of all sorrow and all suffering and contact with sin, and crowned with the crown of righteousness, and is to-day at God's right hand. With all our sorrow, let the note of joy and thanksgiving mingle.

Dr. Steele was associated for many years with every brother in the World's Alliance of the Presbyterian and Reformed Churches. He rendered to that organization truly useful service, and was faithful in the performance of all work assigned to him. He had certain characteristics, which eminently fitted him for it; they are fundamental to service in connection with that branch of Christ's church universal which bears the name of either Presbyterian or Reformed. Dr. Steele was unqualifiedly loyal to the word of God. It was evident in his speech, whenever we were with him, that His word was a lamp to his feet, a light to his pathway. He never departed from allegiance to this word; it proved to be to him, as well you know, in the last hours of his life, a comfort and consolation that never failed.

Our departed friend gave constant evidence, in his association with his brethren, of his loyalty to Jesus Christ as his Lord and Saviour, the everything in his life. Love for Christ was the inspiration to him in all his work.

He could say of himself individually, "I am a poor sinner, and nothing at all, and Jesus Christ is all in all." And in relation to all Christian work he would turn to Him, relying solely on Christ, for his heart's affection went out to that supreme work, the salvation of a lost

and perishing world. The supreme desire of his life was to be like unto his Master.

He was a holy man, and the prayer of his life and his heart was continually for more holiness. His goodness was a thing that could be felt; the longing for holiness, and more holiness, characterized all his conduct.

Following upon this supreme desire, he loved in sincerity and with devotion, all who cherished his belief in a love for Jesus Christ. His heart went out to all who professed the true religion, wherever found, and that gave him influence in the councils of the World's Alliance, and his life told for the welfare of that Alliance, and we can but hope that there will be an increase of this spirit which will bring Christians of all denominations closer together, that the day may soon come, for which our departed friend often prayed, when the unity of Christians shall be evident around the world, because of that unity of belief in the Christ that God has sent.

Associated with others of a like mind he has gone into the presence of that dear Lord who prayed that prayer which, as Dr. Steele once said to me in a conversation, brought out more fully and clearly Christ's longing for the welfare of believers in Him than any other portion of Holy Writ. That portion can be applied to believers individually, and is applicable to the churches of Christ under whatever name they may be found among men, and points to the full unity in the Father's house above, which sin cannot enter, and to which death shall never put an end.

Into that glory, the glory of Christ, our departed brother has passed, and may we follow in the Master's footsteps, and work in His service, and seek to hasten

the coming of the day when the New Jerusalem shall descend to earth, and God shall dwell with men.

Prayer was then offered by Rev. William H. Roberts, D.D.

[Singing of the one hundred and third Psalm.]

Benediction pronounced by Rev. John H. Kendall, D.D.

The mortal remains of David Steele were interred in West Laurel Hill Cemetery, Philadelphia, Moreland Section, Lot No. 282.

HONORARY PALL-BEARERS.

Theological Seminary.....	{ ROBERT ABBOTT, New York. SAM'L T. KERR, Philadelphia.
Presbyterian Alliance Commission	{ REV. J. C. SCOULLER, D.D. REV. L. Y. GRAHAM, D.D.
Presbyterian Historical Society..	{ REV. JAMES CRAWFORD, D.D. REV. BENJ. L. AGNEW, D.D.
Christian League.....	REV. CHAS. H. BOND. SAMUEL G. SCOTT.
Congregation.....	{ JAMES RAMSEY, Senior Elder. ROBERT JOHNSTON, President of Board of Trustees.



Farm of "Corncammon," Co. Donegal, Ireland, near Londonderry, where David Steele was living with his sister Eleanor, and from which he emigrated to America in the Autumn of 1853.

MEMORIAL

PRESENTED

BY V. ROBERTSON

FRONT

MEMORIAL



MEMORIAL SERMON

PREACHED BY

REV. ROBERT HUNTER, D.D.

FEBRUARY 10, 1907

IN THE

FOURTH REFORMED PRESBYTERIAN CHURCH

**19TH AND CATHARINE STREETS
PHILADELPHIA.**

MEMORIAL SERMON.

Acts. 11:20. "He was a good man; and full of the Holy Ghost, and of faith; and many were added to the Church."

I regard it as a high honor to be called upon to-day to lead you who, like myself, have enjoyed the inestimable privilege of coming under the ministry of Dr. Steele, in reciting at least some of those traits of character, those virtues and graces, and those elements of service which distinguished him as one of God's most efficient and honored servants, which endeared him to our hearts, and which commanded for him such well-merited respect and esteem in the Church of Jesus Christ and among his fellow-men generally.

I have, however, one regret in responding to your kind invitation, namely, that my ability for adequate expression is so disproportionate to the interest and importance of the subject, and also to the feelings of your hearts and mine, in reference to God's good man, whose memory we desire affectionately to perpetuate.

Our text designates a certain *type of character*; gives us the *secret* and the *evidence of its quality*; and declares its *influence*.

Of Barnabas it is said, "He was a good man;" here is the designation of his character. He was "full of the Holy Ghost and of faith;" here are both the *secret* and the *evidence* of such a character; he was a Spirit-filled man, and a man of faith. "Many were added to the Church;" here is the *influence* of such a character. This language is truly descriptive of the honored preacher, pastor, teacher, and presbyter, whose memory we honor to-day.

He served the same Master in his day and generation as did Barnabas 2000 years ago, by virtue of similar power from the divine source, and with similar evidence, and results.

HIS PERSONAL CHARACTER—"A GOOD MAN."

He had good heredity and favorable early environment. Goodness and grace does not descend in the blood, but to be a child born in visible covenant relationship and with that idea inculcated at the fireside is an invaluable asset with which to begin life. Such was Dr. Steele's heritage.

The Rev. David Steele, D.D., LL.D., was born October 20th, 1826, at Altaghaderry, near the historic city of Londonderry, Ireland. He was a lineal descendant of Captain John Steele, of Lesmahagow, Lanarkshire, Scotland, who was a leader among the Covenanters of that district, and fought at the memorable battle of Drumclog. David Steele, one of the martyrs of the Covenant referred to in Sir Walter Scott's "Chronicles of the Canongate," was a cousin of this Captain John Steele. His mother was Eleanor Fulton, of Gortanleave, County Donegal, Ireland, a relative of the famous Robert Fulton, the inventor of the application of steam to navigation. He was less than two years of age when his mother passed away from earth. Some time afterwards he came under the care and training of a godly stepmother, Jane Osborne, who in later years often took occasion to speak of his filial kindness and devotion to her.

His early life was spent upon the farm of his father, James Steele, who was a respected ruling elder in the Covenanter Church, at Waterside, Londonderry. His early education began in a classical academy in Londonderry, where he had for his play ground the old walls which have associated with them the memories of the heroic defense of 1688. In his home

life he breathed the atmosphere of piety and affection. Family worship was maintained daily, morning and evening, and social prayer-meetings for the Covenanters from the neighborhood were held from time to time. The Sabbath was observed strictly, and days of fasting and thanksgiving were observed every year as strictly as the Sabbath.

These favorable providential surroundings were owned of God and used by his Spirit in due time to lead him to an intelligent decision in the matter of personal religion, and open confession of Jesus Christ, and the solemn assumption of the obligations of his covenant relationship to God, and the participation in all the sacred responsibilities and blessed privileges of communicant membership in the church of his fathers. He was seventeen years old when he made a public profession of his faith in Jesus Christ, and entered upon the responsibilities of church membership. Among the Covenanters a newly received male member of the church was expected to conduct the devotions at the next neighborhood prayer-meeting—"to take the books," as it was termed. About the same time he became deeply interested in the Sabbath School work, serving for a time as a teacher and subsequently as superintendent. He also manifested a deep interest in the cause of foreign missions—a prophecy of his interest in later years, which was one of the conspicuous features of his ministerial life. The salvation of the heathen world being a matter which bulked largely in his prayers, and to which he devoted much of his means and energies.

He had clear vision and watched with intelligent interest the signs of the times concerning Zion. As an evidence of this, at the very beginning of his career as communicant member of the church he took deep interest in the controversy which agitated the Reformed Presbyterian Church in Ireland

respecting civil affairs. Hitherto all Covenanters held to the view that they were not warranted in taking an active part in civil affairs, because Jesus Christ was not recognized as He should be as the King and Head of the nation. In this controversy Rev. John Paul and Rev. Thomas Huston were the representatives, respectively, of the new view and the old conservative position. Dr. Paul, by his powerful and incisive argument made a deep impression upon Dr. Steele's mind, and he ever afterwards took his stand on the side of liberty of conscience, holding to the position that the question of civil duty should be left to the individual conscience and be no longer a subject for church discipline.

This decision no doubt determined him in identifying himself in his final preparations for the ministry, and in his subsequent ministerial activities with the General Synod in the United States, as holding similar views in regard to civic responsibility and activity.

HIS DECISION TO BECOME A MINISTER OF THE GOSPEL AND HIS PREPARATION FOR THAT WORK.

This decision was not announced until he had reached mature years, although the thought was in his heart, and awaited God's providence to confirm it and to clearly open up the way before him.

At fourteen years of age, not having as yet definitely decided as to his calling in life, he revealed considerable skill in agricultural pursuits. He developed special aptitude in the use of the plough. Ability in this direction being the ambition of many of the farmers' sons of the neighborhood. Ploughing matches were held from time to time. As a witness to his skill, he obtained as prizes two beautiful silver cups, which even in his latest years he exhibited with commend-

able pride. During these days on the farm his studies were to a considerable extent kept up, and his store of knowledge increased and his powers developed by systematic and extensive reading. He continued his life on the farm until he was twenty-seven, when he finally decided to give himself to the ministry. At this time he was in possession of one of the best farms in the neighborhood, the gift of his father, and with every promise of worldly prosperity.

In 1853 the Rev. Dr. David Steele, Sr., an uncle of Dr. Steele, then residing in Adams Co., Ohio, and one of the foremost exponents of the Covenanter faith in the United States, visited Ireland, the result of which was that there was deepened in the mind of the nephew an intense longing to enter the ministry. His decision involved no little struggle with self, only made the harder because of the manifest disappointment of a fond father who had expected that his son was to settle down to a comfortable and prosperous agricultural life close to the old home. But the noble purpose of the young man triumphed; and that he was divinely guided in his choice, his subsequent career gives ample evidence. Having arranged his affairs in the land of his birth he sailed for America, arriving in Philadelphia, October 1st, 1853. He spent his first Sabbath in Philadelphia, worshipping in the Second Reformed Presbyterian Church (O. S.) located on 17th Street below Race Street, of which the Rev. Dr. S. O. Wylie was pastor. Shortly afterwards, he went to Adams Co., Ohio, and made his home with his uncle, Rev. David Steele, Sr., who had been instrumental in bringing him to a final decision to study for the ministry. Under his uncle's tuition, who was a proficient classical scholar, he made his final preparation for college, entering the Junior class in Miami University, Oxford, Ohio, from which he graduated in 1857,

taking the classical honors in a graduating class which numbered thirty-six. Chancellor Henry M. McCracken of the New York University, and Dr. John S. Billings, Librarian of the New York Public Library were among his classmates, and President Harrison and the Hon. Whitelaw Reid were students in the college at that time though not classmates.

Immediately after graduating he taught during parts of the years 1857-58, in the Cynthiana Academy, in Harrison Co., Kentucky. During a portion of the year 1858 he also occupied the Chair of Greek in his Alma Mater in the absence of Professor Elliott; at the same time he had charge of an elective class in Hebrew.

He entered upon the formal study of theology in 1859 in the Theological Seminary of the Reformed Presbyterian Church (General Synod) in Philadelphia, having for his preceptors the Rev. Dr. John Niel McLeod and the Rev. Dr. Theodore W. J. Wylie. Theology was no new field for him when he entered the Seminary. He had been a diligent student and lover of this sacred science from his boyhood days. Indeed, the atmosphere of his father's home, the kind of preaching to which he had been accustomed to listen in the home church, his conversations with his uncle, while preparing for college, and his own systematic reading of the Master had made him a trained theologian before he began his course in the Theological Seminary.

LICENSED AND ORDAINED, ENTRANCE ON ACTIVE MINISTRY.

He was licensed to preach the Gospel by the Reformed Presbytery of Philadelphia in March, 1860. He graduated from the Theological Seminary in March, 1861. Shortly after he completed his theological course he was invited to become pastor of the Fifteenth Presbyterian Church in



DAVID STEELE

1861



DAVID STEELE

1861

Philadelphia, then located at 15th and Lombard Streets. About the same time he also received calls from the Reformed Presbyterian Congregation at Cedarville, Ohio, the Third Reformed Presbyterian Church of Philadelphia, and the Reformed Presbyterian Church in Belfast, Ireland. These invitations he declined, in order that he might accept a call from a new organization in Philadelphia consisting of eighty-nine members, most of whom had withdrawn from the Fifteenth Presbyterian Church and were worshipping in Kater Hall on South Street above Fifteenth Street. He was ordained and installed pastor of this new organization, then known as the Sixth Reformed Presbyterian Church, June 6th, 1861. In November, 1862, this church consolidated with the Fourth Reformed Presbyterian Church, then located at 18th and Filbert Streets, and Dr. Steele became the pastor of the consolidated church under the name of the Fourth Reformed Presbyterian Church. The congregation in October, 1890, moved to the beautiful and commodious edifice where Dr. Steele continued his efficient and successful ministry until his translation to the Church triumphant, which occurred on Friday, June 15th, 1906.

DR. STEELE AS A PREACHER.

Dr. Steele was a man of commanding presence and dignified manner. He was a preacher of a high order. His sermons were carefully written, but delivered without the use of the manuscript. He had a choice vocabulary and was very orderly in his arrangement of his matter, adhering closely to the method of clearly indicated heads and subdivisions. His sermon might be characterized as a combination of the doctrinal and expository mode of the treatment of Divine truth. No intelligent hearer could sit under

his ministry for a number of years without getting a deep insight into the Holy Scriptures, and, for that matter, without having acquired a good knowledge of the Calvinistic System. He had a rich musical voice, which he knew well how to modulate, and which was pleasant to hear. He articulated clearly, so that not a word was lost to the hearer. Whether in the pulpit or on the platform, he exhibited superior oratorical ability, which always commanded attention and produced a deep impression. His exposition of the Psalms, going through the entire book several times during his ministry, brought his hearers to an intelligent conception of the sublime objective element therein contained, and lifted souls of the worshipers into the true spirit of worship; while at the same time comforting their hearts by making their own the subjective parts which expressed so adequately the believer's experience of joy and sorrow, eternal prosperity and adversity. And not the least advantage of those rich expositions was the bringing out clearly of the Messianic element which the superficial reader is apt to fail to see. Dr. Steele with keen spiritual discernment saw Christ in the Psalms, and made us see Him and adore Him as therein revealed.

His custom also of making the basis of his Sabbath morning preaching the consecutive exposition of those books of Holy Scriptures which adapted themselves to the use, was highly edifying. He came as near as possible to literally presenting the entire body of Scripture in his public ministrations. His afternoon subjects were treated generally or topically, either as the matter most naturally suggested the form, or for the reason of added interest by way of pleasing variety.

His midweek service was a rich treat. Not only the clear, crisp exposition and exhortation which came from his own

lips, but the tact and wisdom which he displayed in bringing out the gifts and talents of elders and laymen, young and old, in remarks or prayer. Many a man stands in a pulpit to-day who received his first encouragement and began the first exercise of his gifts under the inspiration and direction of Dr. Steele in the weekly prayer meeting.

But Communion Sabbath was the climactic demonstration of the spirituality, the eloquence and the magnetism of Dr. Steele as a minister at God's Altar. It seemed to those who entered into the spirit of such an occasion that they were led by God's servant to the very summit of the mountain, there to behold the King in His beauty and the land that lieth afar off. In such an atmosphere communicants might well sing from the heart,

"I'll of salvation take the cup,
On God's name will I call;
I'll pay my vows now to the Lord
Before His people all;"

or that other Sacramental Psalm:—

"Bless, O my Soul, the Lord my God,
And not forgetful be
Of all His gracious benefits
He hath bestowed on thee;
Who doth redeem thy life
That thou to death mayest not go down;
Who thee with loving kindness doth
And tender mercies crown."

Never can any of us expect to get more of Christ or heaven into our souls until we get into heaven itself and see Him as He is, than we got when listening to Dr. Steele's "Action Sermon" as he proclaimed the love of God and the efficacy of Calvary's atoning sacrifice, or when we gathered around the sacramental table adorned with linen pure and white, and

received holy emblems of Christ's broken body and shed blood from our beloved minister's hands, and heard him say, "As often as ye eat this bread and drink this cup ye do show forth the Lord's death until He come." For him He has already come. He is now sitting at the table which shall never be drawn, and we to whom he ministered so lovingly await the call to us, when we shall join our sainted spiritual guide and teacher in the presence of the Lord.

DR. STEELE AS A PASTOR.

He was a sympathetic and systematic pastor. Once and in late years twice a year at least he visited all the homes of his people, announcing on the previous Sabbath the families or persons to be visited during the week. He was sometimes accompanied in the visitations by one of the ruling elders. Diligent inquiry was made at every home as to the spiritual condition, as well as to their general welfare; the children were catechized, and those who were of sufficient knowledge were urged to confess Christ, and become communicant members of the church. No doubt to this care of the young in the home and in the Sabbath School may be traced the fact that sixteen of the sons of the church became ministers of the Gospel during his pastorate. But besides this formally announced visitation he was faithful in his attendance upon the sick, the bereaved, and the sorrowing. His ministrations at such times were peculiarly tender, refreshing and comforting. In a word he was a superior preacher and an ideal under-shepherd. I have known no minister of Jesus Christ who more fully corresponded with Goldsmith's ideal, when he described the village pastor in the pulpit:—

"His looks adorned the venerable place;
Truth from his lips prevailed with double sway;
And fools who came to scoff remained to pray;"

or when he described him in the sick room or at the death-bed:—

"Beside the bed where parting life was laid
And sorrow, guilt and pain, by turns dismayed,
The reverend champion stood. At his control
Despair and anguish fled the struggling soul;
Comfort came down, the trembling soul to raise;"

or again in his description of general pastoral efficiency:—

"But in his duty prompt at every call,
He watched and wept, he prayed and felt for all:
And as a bird each fond endearment tries
To tempt its new fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

At this point it might be interesting to bring to a focus, as far as can be done by figures, the pastoral activities of Dr. Steele's forty-five years of pastoral life:—

Received into the Church, 2,388.
Baptized children and adults, 1,350.
Marriages, 873.
Funerals, 862.

Pastoral visits have averaged 1000 annually, in later years as many as 1200 visits annually.

In 1906 up to June 6th, 650 visits.

Sixteen young men have entered the ministry. Nearly all in active service to-day.

DR. STEELE AS A PRESBYTER.

In this department of ministerial activity he was wise, skillful, faithful and punctual. He might be well described as a High-Church Presbyterian. He sincerely subscribed to that statement in "Reformation Principles" which declares "The Lord Jesus Christ, alone King and Head of the Church, has appointed one permanent form of Church government, and that form is by divine right Presbyterian." He was

recognized by those of his own denomination as one of the chief exponents of its distinctive principles, and carried great weight in the discussions of all matters of importance which came up for review and settlement in the Presbytery and General Synod. That his ability and influence were recognized is evidenced in that he was Stated Clerk of the General Synod from 1874 to 1886 and twice Moderator of that body, in 1868 and 1886.

DR. STEELE AS A TEACHER.

About the same time that he was ordained and installed as pastor, he received a temporary appointment to teach Hebrew in the Theological Seminary, and in 1863 he was chosen by the General Synod to a full professorship to teach Hebrew, Greek, and Pastoral Theology. In 1875, after the death of the Rev. Dr. John Niel McLeod, who had been his teacher in Systematic Theology, and his colleague in the Seminary for twelve years, he was transferred to that chair, which position he held, together with that of Dean of the Faculty, until his death. In recognition of his scholarly attainments in the arts and sciences and in the sacred science of theology the degree of Doctor of Divinity was conferred upon him by Rutgers College in 1866, and the degree of Doctor of Laws by Miami University in 1900.

Dr. Steele's prominence in his own denomination led to his appointment to represent it in various capacities in relation to other denominations and in conference and co-operation in the work of the Church at large. He was on three occasions a member of the Pan-Presbyterian Council: in 1880 in Philadelphia, in 1884 in Belfast, and in 1896 in Glasgow. In the Philadelphia meeting he read a paper on "Personal Religion." He was also a member of the Inter-Church Conference held in New York in 1905. He was delighted with the close

relation of the churches represented in the Alliance, through the agency of federation. He believed in the essential unity of the different parts of the true Church of Christ, and sincerely and earnestly prayed that they all might be made manifestly one.

DR. STEELE'S RELATION TO PUBLIC, SOCIAL, AND PHILANTHROPIC MOVEMENTS.

Dr. Steele always took a deep interest in public, social, and philanthropic movements. He was a member of the Christian Commission during the Civil War and spent considerable time at the front, ministering to the needs of the soldiers. He welcomed the organization of the Christian Endeavor movement, and held a position on one of the important Committees of the Philadelphia Union. He was a member of the Scotch-Irish Society, the Archæological Association of the University of Pennsylvania, the Philadelphia Law and Order Society, the Christian League, the Pennsylvania Bible Society, and several other organizations more or less closely related to the mission and work of the Church.

He was a most devoted member of the Presbyterian Historical Society, and for a number of years a member of the Executive Council. He was punctual in attendance and his counsel and co-operation were very valuable. He read a paper of great interest before the Historical Society, entitled "A Brief Historical Sketch of the Covenanters," which has been preserved in the Journal of this well known and useful Society.

IN CONCLUSION.

Thus imperfectly and in barest outline I have attempted to speak of the life and labors of one who stood in the most sacred relation to most of us here to-day, and who possibly under God had most to do with making us, whether ministers

or laymen, what we are to-day. We loved him, and we shall ever revere his memory. But may we not pause here and ask ourselves, what was it after all which gave to this cultured man, this erudite scholar, this able and eloquent preacher, this tender and indefatigable pastor, this successful teacher, this skilled presbyter, this influential man of affairs in the affairs in the Kingdom of Christ, his power? What was the secret of his influence and power? The text is the answer: "He was full of the Holy Ghost and of faith." No man who ever stood in a pulpit or shepherded a flock was ever more ready to ask: "Who is sufficient for these things?" or to own that his "sufficiency was of God." It seemed to me that no one ever more thoroughly believed that it is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Day and night, in pulpit and in the closet, he prayed for the outpouring of that Spirit for himself and you. A living, active personal faith linked his life with the divine and the loving Christ; hence his master motive found expression in the words of Paul, "The love of Christ constraineth me."

Dominated by this motive, and endued with the power of the Spirit he loved to glorify Christ by faithful testimony, by watching for souls, and working for the extension of the Redeemer's kingdom. By God's help his work on earth which but recently closed was well done, and he has entered into the joy of his Lord.

To have had the privilege of coming under the ministry of such a noble servant of God, to have had any share in the work of the Kingdom under his splendid leadership, to have been moulded and influenced in our lives by the touch of his life and ministry, has surely been a benediction.

Such has been the privilege, but there comes with it responsibility. Surely it means that to you, his people, has

been committed the advancement and the prosperity of this Church into which he put the splendid powers and energies of his entire ministerial life. Surely it demands that your heart's loyalty and your best endeavor will in your relation to the Church at large, but especially to this local Zion which he loved and which you love, be the practical application and interpretation of the Psalmist's words, "*Peace be within thy walls, and prosperity within thy palaces.*"

"If I forget thee, O, Jerusalem, let my right hand forget her cunning."

You will best cherish his memory by uniting together to do the things for this church and for Christ's kingdom which you know would delight his heart if he were still present with you. He rests from his labors, his works have followed him to heaven for reward, and shall continue their influence here upon earth.

"Servant of God, well done;
Rest from thy blest employ;
Thy battles fought, thy victory won,
Enter thy Master's joy."

Truly "Blessed are the pure in heart for they shall see God." To thee, our spiritual father, and guide and friend, we say farewell "*until the day dawn and the shadows flee away.*"

Those who knew David Steele will be interested in reading one of his sermons. One that he preached in the regular course of his ministrations and that he himself prepared for the press.

SERMON.

THE HOUSE OF GOD'S GLORY.

"I will glorify the house of my glory."—Is. lx., 7.

AMONG the writings of Old Testament Scripture, the prophecies of Isaiah occupy a prominent place. For sublimity and fervor they are unsurpassed, while their historic setting and poetic beauty justly entitle them to a place in the golden age of Hebrew literature. So much more clearly does Isaiah predict the Messiah and His work than any of the prophets, that he has been styled the evangelical prophet. Rapt in profound and holy thought, and ravished with visions of coming glory for the Church of Christ, with seraphic ardor this servant of God utters his messages of comfort and instruction in the ears of his countrymen. With prophetic eye he penetrates the future. In the horoscope of approaching events he beholds the aurora of human redemption by the rising of the Sun of Righteousness, with healing in His wings. Under the afflatus of the Spirit he perceives event succeeding event, providence linked with providence, until, in the fulness of time, the "mystery of Godliness is manifested, the rod comes forth from the stem of Jesse, a branch grows out of his root, and to the ever-blessed Shiloh there is the gathering of the people."

By imagery the most elegant, forcible and luxuriant, in this chapter the prophet describes the transition of the Church from the economy of types and shadows to the dispensation of substance and of light. Upon Zion a new and divine glory is seen to arise. On the one side the flocks and caravans of the

Orient are descried approaching. On the other side the commercial fleets of Western peoples are recognized as drawing near. External nature contributes to the Church's splendor. Even her enemies do her homage. Instead of being identified with one nation, she derives support and countenance from all. In one panoramic view the inspired seer takes in the rising interest, spreading glory, and ultimate destiny and triumph of the Church, and then personating her living Head, declares with energy and emphasis: "I will glorify the house of my glory," or *beauty*.

I. The house of God's glory demands attention.

Undoubtedly the object of divine favor presented to our notice in the text is the Church of God, in subordination to whose interests moves the moral and material universe. Frequently the associated people of God are set before us in Scripture under the metaphor of a house or building. "Whose house are we," says the Apostle, in his letter to the Hebrews, "if we hold fast the confidence and the rejoicing of the hope firm unto the end."

First. The Church is glorious in her origin. We are so constituted that we naturally desire to look into the origin of things. When we see a nation like the United States of America, with a population fast approaching 70,000,000 of human beings, with a civilization unprecedented for breadth and variety, with an enterprise and commerce which are world-wide, and with a system of government which is dazzling and attracting the millions of our race, from pole to pole, and from the Orient to Hesperides, we instinctively stop to inquire into the origin of this distinguished greatness. Curiosity prompts us to ask the names and nativity of those men who reared the fabric of government upon this western continent, and who by their genius and foresight paved the

way for making the wilderness glad and the desert to rejoice and blossom as the rose. And when we see the Church taking root in the earth, and extending her boughs far and wide over the habitable globe, we are insensibly led to investigate her origin, and to interrogate the past in regard to her amazing and rapid progress toward universality. In this, revelation, inspired revelation alone, is our guide. Here we learn that the origin of the Church is divine, and changing the figure, that her foundation was laid by a divine hand, and that her proportions were sketched in eternity. Yea, long before the foundations of the earth were laid, or the sons of God shouted for joy over a new-born world, or an omnipotent hand had marked the sites of suns, or tracked the paths of comets, or heaven's azure expanse had been flung like a canopy over our earth, the plan of this house of Jehovah was arranged, and all the appointments made for the Church's stay on earth, and her triumphant destiny in Heaven. The Church is the production of the manifold wisdom of God. Her price is infinite. To preserve this society in existence, and supply her with a succession of sanctified members, the Holy Spirit is poured out, Jesus lives and reigns, and the eternal Father sustains the framework of creation, as a theatre upon which through the Church may be displayed the glory of His perfections. Chosen in Christ before the foundation of the world, loved with an everlasting love, bought with a price which baffles human computation, and saved with an everlasting salvation, this house is at once glorious with the hoariness of uncounted ages and the dew of perpetual youth.

Second. The magnitude of this house imparts glory to it. The foundation of this house was laid in eternity, when the Son of God was set apart to mediatorial work. The first stone laid upon this foundation, we may suppose, was

Abel, the martyred son of our first parents. From that period until the present, the building has been going forward. Patriarchs and prophets, apostles and evangelists, martyrs and confessors have been added to it. Europe, Asia, Africa and America, and the islands of the sea have been contributing spiritual materials to swell the proportions and multiply the adornments of this magnificent structure. Millions of living stones, in the persons of sanctified men and women, have been laid upon this building. It enlarges with age. Almost sixty centuries look down upon this house. The civilizations of every generation and of every country have been controlled for the glory of this building. Philosophy and poetry, science and discovery have been subordinated to the interests of this noble fabric. Gigantic talents, sparkling genius, and audacious enterprise have been employed in adding to the beauty of this house. Kings and queens, princes and nobles, presidents and governors, statesmen and warriors have been voluntarily and involuntarily contributing their quota to increase the influence and magnify the glory of this illustrious edifice.

The temple built upon Moriah was large. Its beauty was great. Its builder was Solomon. Its materials were gathered from far and from near. They were hewn in the quarries of Lebanon. Among its echoing rocks the hammer's heavy stroke rung out, as it gave to unshapen blocks beauty and form. Over waves that rolled their billowy swell between the shores of Tyre and Judah's hills of green, these materials were borne. The work went on through days and months and years. Beneath the summer's laughing sun and winter's frozen tears, in majesty sublime and noiseless pomp, the building rose. But Solomon's temple sinks into insignificance in comparison with the building of the text. Its magnitude

is in proportion to the greatness of its Author, and its ever-increasing dimensions correspond with the object for which it exists, and with the sublimity of its destiny.

Third. The immense cost of this house renders it glorious.

Buildings are objects of admiration on account of their cost. Who can gaze upon the cathedral of St. Peter at Rome, or of St. Paul in London, and think of their immense cost without a feeling of admiration. These structures cost the wealth of generations. Every column and cornice, every dome and doorway in these vast buildings cost what, at this distant day from their construction, can scarcely be computed.

But by what standard of computation shall the cost of the Church of God be measured? How many lives have been sacrificed in her erection! How many parents have freely yielded up their lives in their effort to help forward the construction of this magnificent house! How many children have been given up to duty, to labor, and to sacrifice, that this blessed and glorious house might be advanced! How many ministers of Christ have been consumed in body and in soul, that this edifice might reach its consummation! In the rearing of this edifice difficulties have been encountered which no human tongue can describe. Persecutions have been endured, whose very mention makes one's blood run cold. The god of this world has opposed the progress of this building at every point. He has instigated his emissaries to breathe out slaughter and death against all who would help forward this house. In the carrying forward of this structure tears have been shed, calumnies have been endured, reproaches have been borne, and deaths have been met, whose severity God alone can compute, and the full record of which shall only be known when Jehovah makes

inquisition for blood. But vast as is the sum that has been expended in rearing this house in the form of the lives and sufferings of godly men and women, this is as nothing when compared with the shedding of Christ's blood. "Since thou wast precious in my sight thou hast been honorable, and I have loved thee, therefore will I give men for thee and people for thy life." "Christ loved the Church and gave Himself for it." Who can describe this death?

The foundation of this building was laid in blood. The materials have been cemented by blood. Every living stone has been purchased by blood-shedding. The freedom of nations has been purchased at the expense of life. Blood and suffering were the price of American Independence. In 1861 four millions of human beings were slaves under the American government. Their freedom was demanded. The nation refused. Jehovah procured their freedom at the cost of \$2,500,000,000, and almost a million of precious human lives. But what was this compared with the cost of the Church? Millions of human lives could not ransom this covenant society. Angels could not interpose to save and to erect a house made up of living and sanctified men and women. Gabriel himself could not have purchased the Church. Nothing but the blood of Him who is the fellow of the eternal God could avail to deliver from destruction the materials of which this building is composed. Oh! amazing act of generosity, of noble interference, of high and unutterable love. The Son of God is set up as a victim. The sword of divine justice receives a commission to slay, and the only begotten Son of God is doomed to an ignominious death. "Him," says the Apostle, "being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain."

Fourth. The Church is glorious in her ordinances. Prominent among these are the preaching of the Gospel, the administration of the sacraments, prayer and praise. Man is in possession of both a body and soul. In condescension to man's nature and characteristics God addresses him as a sentient being. Hence the institution of ordinances, through means of which the creature holds converse with the Creator, and unworthy and dependent beings are enabled to maintain fellowship with the skies.

These ordinances are the wells of salvation to which thirsting souls approach and draw water with joy. These are the "galleries" in which the people of God lay hold of Christ, and refuse to let Him go until He bless them. These are the "lattices" through which Christ shows Himself, and His people are ravished with a sight of His excellences. These are the golden pipes through which the precious oil of grace is emptied into the believing soul, and gladness and refreshment are the result. These are the ladders touching earth and heaven by which the Christian rises higher in the divine life. When kept free from human invention these contribute to the beauty of the Church, constitute impressive elements of her ancestral heraldry, and throw around her a garland of fairness and fragrance, in keeping with her high origin and destiny.

II. The promise, "I will glorify the house of my glory." The promises of God are exceeding great and precious. They are sometimes absolute and sometimes conditional. They may be said to constitute the Christian's *magna charta* of liberty, the title deeds of his heavenly estate. A large share of these is made to the Church in her organized and corporate capacity. The length and breadth, depth and height, of the promise in the text, we are unable fully to com-

prehend. It embraces everything in the eternal covenant, that transaction which sheds its light from eternity upon all the generations of time.

First. This promise is fulfilled in God's taking up His spiritual, special and gracious residence in the Church.

There is no part of space from which God is excluded. "*Am* I a God at hand, saith Jehovah, and not a God afar off?" "Do not I fill heaven and earth? saith the Lord." The Psalmist asks, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" Where, it may be asked, is God not to be found? If we should journey to the most dismal spot of our globe, to a spot, if such is in existence, where animal and vegetable life seems to be extinct, even in this place we could recognize the hand of God, in the eternal snows which cover it, and in the waves which beat upon its sombrous and solitary shores. If we should retire to the wilderness, where the mark of human footstep has never been found, even here we can trace the hand of God in everything that lives; in the waving grass, the towering oak, and in the beauteous flower which has been born to bloom unseen, and waste its sweetness on the desert air.

If we lift our eyes to the heavens, and contemplate the splendid luminaries that stud the ethereal vault, if we mark their number and their magnitude, their revolution, their order and their changes, can we say that any other power than the arm of omnipotence sustains and keeps them from falling into inextricable confusion? The hand of God is seen in the king of day which climbs the eastern sky, and decks the earth with orient pearl. In wind and wave, in cloud and sunshine, the hand of God is present. Indeed the universe is a magnificent temple, in which He, whom the Heaven of heavens cannot contain, manifests Himself to

His intelligent creation. But while the world is His footstool, the Church is His throne. The son of Jesse sings, "Why do ye leap, ye high hills?—this is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever." "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." Among ancient Israel, the Lord dwelt in the Shechinah. But when the Lord of glory bowed His head on Calvary, and the veil of the temple was rent in twain, then the divine presence was transferred to the New Testament Church, and from henceforth there was to be the fulfillment of the promise, "Where two or three are gathered together in my name, there am I in the midst of them." And Ezekiel's vision of the sanctuary was to have a verification wide as the world, "The name of the city from that day shall be, *Jehovah Shammah*. The Lord is there." In this glorious house Jehovah works His wonders, transforming the souls of His saints with His spirit, ravishing His people by amazing discoveries of His love, and regaling their spiritual natures with draughts and prelibations from the throne above.

Second. This promise will be fulfilled by Jehovah enlarging and beautifying His Church. Oh! what tongue can describe the vastness and glory of the Church, when the whole earth shall be filled with the glory of God. The Roman Empire was glorious in its vast extent. It stretched itself from the Atlantic to the Euphrates, and from the Danube to the great desert. Its army amounted to five hundred thousand men. Its population numbered one hundred and twenty millions of souls, and its revenue amounted to about \$100,000,000. Nearly all languages, all climes and all colors and classes of human kind were incorporated in this colossal empire. But

Rome was not universal; and its extent was the source of its inherent weakness. Upon the British dominion of the present day the sun never sets. The German Empire of to-day is threatening to swallow all the diminutive principalities of modern Europe. The American Republic is doubling and almost trebling its influence and its population in every quarter of a century. What wealth, what enterprise, and what intellect, those stupendous national fabrics represent! But the Church of promise, and by consequence the Church of the future, shall cast them every one into the shade. "The mountain of the Lord's house shall be established in the top of the mountains." The stone cut out without hands shall become a great mountain and fill the whole earth. Oh! what shall the Church be when the wealth of the world shall be laid upon her altars, and when all the dynasties of the nations shall subordinate their thrones and their income to her service. The path of the Church is onward. The day approaches when the watchword shall not be, England for the Saxon, Germany for the Teuton, and America for the American, but it shall be Europe, Asia, Africa, America, Australia, and the islands of the sea for the Church of God, and the world and the fulness thereof for Jesus Christ.

Already the darkness is rolling from a thousand lands. The Gospel like a zone of light is girdling the earth. The God of this world is summoning his hosts to the conflict, but the Church of God has nothing to fear. Her triumph over all evil is secured, and in the horoscope of the coming century are seen the victory and the universality of the house of Jehovah's glory. Nor shall her beauty be less than her glorious extent. Sin has marred her excellence. Division has tarnished her external splendor. But unity as well as

universality is her destiny and her goal. Nor is the day far distant when, from the watch towers of our globe, "the exultant chorus shall ring out—'One Lord.' " "And the sacramental host of God's elect, scattered all over the face of this lower creation, shall spring to their feet, and seizing the harp of millennial joy shall join in the universal chorus, 'One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.' " The ploughman shall overtake the reaper, and the treader of grapes him that soweth the seed, and the mountains shall drop sweet wine, and all the hills shall melt.

Third. This house shall be fully glorified in Heaven. This after all is the consummation of the Church's glory. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." Earth is too circumscribed for the dimensions of this house. Heaven is the ultimate home of the Church. This is the glory that excelleth. The turmoils and persecutions of time have covered the Church with scars. The storms of sin and opposition to truth have detracted from her beauty. But her life is hid with Christ in God. The house of God on earth shall have an eternal home beyond the stars. Her top shall penetrate the Heaven of heavens. The last stone shall be laid upon this glorious house, with shoutings of Grace, grace unto it. How her pillars are giving way by reason of death. Her standard-bearers are cut down, and she is often clothed with the habiliments of mourning. With sorrow in our hearts, we ask: "Our fathers, where are they?" The answer comes:

They the holy ones and weakly,
Who the cross of suffering bore,
Folded their pale hands so meekly,
And will speak with us no more.

They are hidden in the tomb. But death shall not always triumph. The Head of this glorious house lives, and because He lives, His people shall live also. Mortality shall be swallowed up of life. In soul and in body the members of this glorious house shall become the recipients of eternal honors. A house not made with hands, nor hoary with the years of time, where there shall be neither sins nor sorrows, births nor burials, marriages nor mournings—a house of which Jesus is the head, and angels its guards; whose walls are salvation and whose gates are praise; such shall be the house and the everlasting dwelling place of all who have lived and labored for the glory of God's house on earth.

CONCLUSION.

1. This glorious house rests on the Rock of Ages as its foundation. All other foundations are sinking sand. Thousands have built upon this foundation and it has never failed, so much as one. This house never grows old. Its consecrated youth keeps it ever young and fresh, and full of beauteous life.

2. Are those who read and those who hear living stones in this temple of mercy? To be a citizen of a free country is deemed an honor. To belong to some ancient dynasty, or house of royalty, or noble blood is reckoned desirable. But to be a member of this house, of this family named after God in Heaven and on earth, is more ennobling, illustrious and enduring than to enjoy the most flashing worldly honor that ever challenged human ambition.



FOURTH REFORMED PRESBYTERIAN CHURCH

(The Old Building)

18th and Filbert Streets

Pastor 1862-1869



LUTHER REFORMED EPISCOPAL CHURCH

1902-1909

1st and Edbert Streets

RESOLUTIONS.

MINUTE OF THE BOARD OF TRUSTEES OF THE THEOLOGICAL SEMINARY.

The following minute was adopted at a meeting of the Board of Trustees of the Theological Seminary of the Reformed Presbyterian Church in North America, held on July 16th, 1906:

In the death of the Reverend Professor David Steele, D.D., LL.D., the Theological Seminary has lost a professor whose marked ability and long service exerted an influence upon the life of the Seminary greater than that wielded by any other man in all the years of its history, and the General Synod of the Reformed Presbyterian Church has lost a minister whose life was notable for an ancestry that linked him by direct line with the Covenanter struggles in Scotland, for the long, varied and important service he rendered to the Church, for the extent and variety of his public services in connection with prominent religious, educational, reform and historical organizations, for the many honors conferred upon him and for the force and dignity of his character.

Dr. Steele was born on October 20th, 1826, near Londonderry, Ireland. His father, James Steele, had among his ancestors Captain John Steele, who fought at Drumclog and at Bothwell Bridge, and David Steele, who was martyred at his own home 1686. His mother, Eleanor Fulton, was a relative of the inventor Fulton. Dr. Steele's education was begun in Ireland in a country school near his home and continued in a classical academy whose playground was the old wall of Derry. He came to this country in 1853 and resumed his studies in preparation for college under the direction of his uncle, the Rev. Dr. David Steele. He graduated with honor from Miami University in 1857. After graduation he had a private school in Cynthiana, Kentucky, and the year following taught Greek in Miami University. From 1859 to 1861 he studied in this Seminary. On June 6th, 1861, he became pastor of the Fourth Church, Philadelphia, which pastorate he held until his death. His service as professor in the Seminary began in 1863, when he was elected by the General Synod at Cedarville to the chair of Hebrew, Greek and Pastoral Theology. In 1875 he succeeded Dr. J. N. McLeod as professor of Systematic Theology and filled this chair until his death. In recent years as senior professor he became President of the Seminary. In recognition of his scholarly attainments and services Dr. Steele was

given the degree of M. A. by his *alma mater* in 1859, of D.D. by Rutgers College in 1866, and of LL.D. by Miami University in 1900.

His career in General Synod was a distinguished one. He was present at every meeting throughout his long ministry with the exception of the last one. He held at different times probably every position of honor in the Church. A large part of the responsibility for the work of the Church in all departments at home and abroad rested upon him. He was particularly interested in foreign missions and always earnestly prayed and spoke and labored for this cause. During his last years the matter of Church union occupied a prominent place in his thought, and enlisted his enthusiastic support. He edited from 1867 to 1877 the Reformed Presbyterian Advocate which was published in the interests of the denomination.

He was conspicuous outside his denomination. He was a member of the Christian League of Philadelphia, the Pennsylvania Sabbath Association, the Pennsylvania Bible Society, the American Sunday School Union, the American Geographical Society, the Archæological Society of the University of Pennsylvania, the Presbyterian Historical Society (the oldest member of its Executive Council), the Philadelphia Law and Order Society and the Scotch-Irish Society.

Dr. Steele rounded out a long life, accomplished great results, achieved great distinction, because he was a man strong in body, in mind and in heart. His physical endurance of the sustained strain of his arduous labors was remarkable. He was an indefatigable student. He read widely and discriminately, thought deeply and logically, wrote clearly and chastely, spoke eloquently. As a preacher and a teacher he was alike eminent. He was broad-minded but never loose in his views. His sympathies were broad. As a leader in Synod he was independent and aggressive and always displayed a kindly spirit. He was a sincere Christian. He was loyal to his Church and his Lord, and in the service of his Church he sought to honor his Master.

We who were long associated with him, sensible of the greatness of his labor of love and of the honor he has brought upon our Church, desire to put on record this minute as an expression of our appreciation of his life and as a fitting tribute to his memory.

ROBERT ABBOTT,
President.

DAVID A. McCLELLAND,
Secretary.

Rev. Dr. Thomas Watters,
Samuel T. Kerr,
David A. McClelland,
Committee.

MINUTE OF THE BOARD OF FOREIGN MISSIONS.

At a special meeting of the Board of Foreign Missions of the Reformed Presbyterian Church, General Synod, held in Philadelphia October 18th, 1906, the following resolutions were adopted:—

WHEREAS, God in His Providence has removed from the scene of his earthly labors the Rev. David Steele, D.D., LL.D., the late President of the Board of Foreign Missions of the Reformed Presbyterian Church in North America, we, the members of said Board, desire to manifest our appreciation of his character as a Christian minister, and of his abundant labors in behalf of Foreign Missions, of which he was a constant and most zealous advocate.

Resolved, That we feel deeply the loss we have sustained, as well as the entire denomination, and the cause of Foreign Missions in general, in the death of one who for many years directed the affairs of this Board; whose ripe experience, extensive acquaintance with Missions and consuming zeal for the spread of the Gospel pre-eminently qualified him for the discharge of his official duties, and commanded our admiration, respect, and confidence.

Resolved, That we cherish a grateful recollection of his acknowledged worth; his unfailing courtesy and judicious counsel in the meetings of this Board; his indefatigable labors, so effectively reflected in the generous contributions of his own congregation to the cause of Foreign Missions, and his burning appeals made annually to the General Synod in behalf of those who sit in darkness.

Resolved, That his last words to the Supreme Court of the Church on the subject of Foreign Missions be incorporated in this resolution, in the hope that under God's blessing they may stimulate to greater interest, and prove that he being dead yet speaketh, "Brethren, I never go to my knees in prayer without praying for Foreign Missions."

Resolved, That we also deeply sympathize with the bereaved family in their great affliction, and that a copy of these resolutions be sent to them.

JAMES L. CHESNUT,
CHRISTOPHER TENNENT,
JAMES Y. BOICE,

Committee.

MINUTE OF THE SESSION AND TRUSTEES.

At a meeting of the Elders and Trustees of the Fourth Reformed Presbyterian Church of Philadelphia, held April 14th, 1907, the following resolutions, relative to the death of the Rev. David Steele, D.D., LL.D., were unanimously adopted:—

WHEREAS, Our Heavenly Father, in His all-wise Providence, has seen fit to remove from our midst our dearly beloved pastor, the Rev. David Steele, D.D., LL.D.

Resolved, That in this dispensation of the Most High God we recognize the hand of the Author and Finisher of all, who doth all things well.

Resolved, That we, indeed, have occasion to thank God for his presence among us for so many years, for such an example of true piety and unselfish love manifested throughout his entire life; a man full of the Holy Ghost, he daily walked with God, and his appearance and demeanor at all times, whether in the home, the church, or ministering to any of his flock, conveyed but one impression—that of complete consecration to Christ, which characterized him and all his efforts. As to the services rendered among his people, no shepherd could have been more watchful, more zealous, or more untiring in his work. In season and out of season, he was ever mindful of his people's welfare, and lost no opportunity of casting a ray of sunshine along the rugged paths. His earthly career was but the preparation for a brighter and holier life above, where we are assured he has gone to receive his reward, and where he is wearing many stars in his crown.

Resolved, That in the death of him whom we all loved, our dear Lord is admonishing us of the necessity of so ordering and using our lives in the Master's service, that we may be able to give an account in that day when He cometh to make up His jewels, and like our dear friend, be prepared to receive an abundant entrance into Heaven.

Resolved, That our most sincere and heartfelt sympathy be tendered the bereaved family, invoking God's blessing upon them, and entrusting them to the care of Him who will ever comfort and sustain them, and who has promised them the privilege of meeting their dear one in the eternal home above.

Resolved, That a copy of these resolutions be sent to the bereaved family, and also that a copy be framed and placed in the study of the church.

Elders.

JAMES RAMSEY,
CHRISTOPHER TENNENT,
ANTHONY McCLEAN,
DAVID A. McCLELLAND,

Trustees.

ROBERT JOHNSTON,
JOHN CARSON CALHOUN,
ROBERT B. CAMPBELL,
ALEXANDER DAVIDSON, *Ass't Sec'y*,

JOHN A. WILSON, *Clerk*.

MINUTE BY THE SABBATH SCHOOL.

WHEREAS, God, in His all wise Providence, has been pleased to remove from our midst, by the hand of death, our beloved Pastor and Superintendent, we as a Sabbath School Association, desire to place upon record our high esteem of him as a Pastor, Superintendent and friend.

Resolved, I. We most heartily testify to his loyalty to Christ, and to the Church and Sabbath School over which he was placed; to his deep interest in the teachers and scholars of this school.

II. We lament his death and keenly feel our loss, but we submit to the will of the Lord, realizing that for Dr. David Steele to be absent from the body is to be present with the Lord.

III. That we extend to the bereaved family our sincere sympathy, in this their time of sorrow; and that we commend them to the Triune God, who alone can bring consolation to the sorrowing heart.

IV. That these resolutions be placed upon our minutes.

ROBT. JOHNSTON,
E. J. CHITTICK.

MEMORIAL MINUTE.

THE MEMORIAL MINUTE OF THE EXECUTIVE COMMISSION OF THE ALLIANCE OF REFORMED CHURCHES adopted at the Meeting in Pittsburgh, Pa., Feb. 20th, 1907.

The Commission places on record its sense of loss sustained in the death of the Rev. David Steele, D.D., LL.D., on June 15th, 1906, after a brief illness. Dr. Steele was born near Londonderry, Ireland, October 20th, 1826. He came to the United States in 1853, graduated at Miami University, Oxford, Ohio, in 1857, and from the Theological Seminary of the Reformed Presbyterian Church in Philadelphia in 1861. In the latter year he became pastor of the Sixth Reformed Presbyterian Church, Philadelphia. When this Church was consolidated with the Fourth Church in 1862, he continued as pastor until his death, a period of forty-five years. He was also Professor of Hebrew, Greek and Pastoral Theology in the Reformed Presbyterian Seminary, Philadelphia, from 1862 until 1874, when he was transferred to the Chair of Systematic Theology, which he also held until his death. Through almost his entire ministerial life he was pastor and professor. He was twice Moderator of the General Synod, viz., in the years 1868 and 1886. In all the various depart-

ments of his ministerial work, as preacher, pastor, teacher and presbyter, Dr. Steele showed himself to be a thoroughly finished and fully consecrated servant of God. He entered heartily into the work of the Commission and was prompt and constant in all service. We would tender to his widow and family our sincere sympathy and commend them to the consolations of the Divine Comfort.

WM. H. ROBERTS,
Secretary.

THE CHRISTIAN LEAGUE OF PHILADELPHIA.

PHILADELPHIA, Sept. 20th, 1906.

In the death of the Reverend David Steele, D.D., The Christian League of Philadelphia has lost one of its Vice Presidents, and a faithful, interested and devoted Director.

From the very beginning of our work for the enforcement of laws and the spread of the Gospel, Dr. Steele attended the meetings of the Board, whenever he could, and when other duties kept him elsewhere, he invariably sent his regrets, explaining his absence.

He also contributed to the support of the work and was in hearty sympathy with all our efforts for the betterment of conditions, sometimes expressing himself as being amazed at the good results accomplished.

The life and work of Dr. Steele presents a rare example of completeness. Verily he had "finished his course, and kept the faith."

As a pastor and teacher, he was stately and dignified, yet always genial and lovable.

It is hereby Resolved, That this Testimonial be spread upon the Minutes of the Board of Directors of The Christian League of Philadelphia, and that a copy be forwarded to the widow and family, to whom we tender our heartfelt sympathy—at the same time rejoicing with them in his possession of the "crown laid up" for him and all such faithful servants of the Master.

By order of the Board.

Attest.

CHAS. H. BOND,
General Secretary.

SOME LETTERS OUT OF MANY.

LETTER FROM DR. HENRY OF THE PRINCETON PRESBYTERIAN CHURCH.

WAYNE, 16th June, 1906.

MY DEAR MRS. STEELE:—I have this day heard of the death of your dear husband, Dr. Steele, who in my sickness, so short a time ago, visited me. I was astounded at this sad news, and grieve with you in your affliction. He was the Pastor of my father-in-law, Mr. Steen, and I can well recollect how highly all the family esteemed him. He was a man highly thought of by the entire Presbyterian family, honored, beloved by all for his great Christian gifts. I regarded him as one of my best and truest friends.

And in this hour of sorrow, I pray that the Master, whom he served so faithfully, will be your support. I have been extremely ill, as you know, and nothing else would prevent me being present when the last rites are being performed. Be assured that my sincerest sympathy and my prayers are with you and your daughter and son in this great sorrow.

Sincerely,

J. ADDISON HENRY.

[Dictated.]

Dr. Henry himself passed into the heavenly country in August of this same year.

LETTER FROM DR. JOHN STUART OF THE WATERSIDE PRESBYTERIAN CHURCH, LONDONDERY, IRELAND.

CLIFTON MANSE, LONDONDERY, June 18th, 1906.

DEAR MRS. STEELE:—I was greatly astonished to see in to-day's *Derry Standard* the death of your beloved husband. I, from the time that I first knew him, entertained for him a very deep and sincere regard. He was a man among men and nobly did he discharge the duties of a long and laborious life.

I feel personally bereaved. I think he never knew how much I revered and esteemed him. Most sincerely do I sympathize with you and your son and daughter. May the God of all grace comfort you in your heavy bereavement.

Mrs. Stuart joins me in heartfelt sympathy.

Yours very sincerely,

JOHN STUART.

LETTER FROM PRINCIPAL SCRIMGER OF THE PRESBYTERIAN COLLEGE,
MONTREAL, CANADA.

MONTREAL, June 28th, 1906.

Mrs. Steele, 2102 Spring Garden Street, Philadelphia, Pa.

MY DEAR MRS. STEELE:—I have just received a copy of the Philadelphia *Bulletin* containing what to me is the first intimation I have had of the death of Dr. Steele after a brief illness. I desire to convey to you and the family my deep sympathy with you in your bereavement. In the nature of things it was not to be expected that he would have many more years, but he was so active and seemed so hale when I last saw him that I was not prepared for the end coming so soon. By his death the city of Philadelphia and, indeed, the whole country is distinctly poorer and the gap will not be easily filled. He impressed me as a man of the noblest character and guided by the loftiest principles of conduct. I shall always esteem it one of the great privileges of my life that as your guest I had the opportunity of coming into such close fellowship with him for a brief period. May the great Elder Brother minister to you all the strong consolations of his Word and Spirit in this your time of trial. In the hope of seeing him again in the better land, I remain,

Yours sincerely,

JOHN SCRIMGER.

LETTER FROM DR. WILLIAM J. DEY OF SIMCOE, ONTARIO, CANADA,
CHAIRMAN OF JOINT COMMITTEE ON A UNIFORM VERSION OF THE
PSALMS IN METRE.

ST. PAUL'S MANSE, SIMCOE, ONTARIO, June 28th, 1906.

MY DEAR MRS. STEELE:—I have just learned from the *Evening Bulletin* sent me that your beloved husband and my dear friend Dr. Steele was called home on the 15th inst.

Accept of my sincere sympathy, little though it may mean to you in your sore bereavement. His sickness being so brief, his death would come as a shock to you all; and you will feel it the more keenly. But how much you have to be thankful for and to rejoice in. His life was long and full of usefulness and goodness. He was honored much by the Master in the grace bestowed upon him. The Lord, the righteous Judge, will give him a crown of righteousness at that day.

I am sure I can speak for every member of the Joint Committee of Psalmody when I say that we revered Dr. Steele for his ability and worth and experience; and we loved him for his kindness and geniality, and should the Committee meet again we will all miss him.

Mrs. Dey wishes to join me in sincerest sympathy for yourself and Miss Steele. She had the pleasure of meeting Dr. Steele at Asbury Park. Your son will miss his father very much too.

Yours sincerely,

WM. J. DEY.

LETTER FROM DR. BURRELL, MINISTER OF THE COLLEGIATE REFORMED
CHURCH, NEW YORK CITY.

AUG. 3, 1906.

Rev. J. D. Steele:

MY DEAR DR. STEELE:—I have just learned of the death of your father and hasten to offer you my congratulatory condolence: Blessed is the son whose father was such a man. A suitable hymn for his funeral is Psalm 103. When you and I go, as he has gone, may we be as well equipped as he was for the service further on. I give you joy in the remembrance of him.

I am fraternally yours.

DAVID J. BURRELL.

**FAVORITE QUOTATIONS OF DAVID STEELE AT
COMMUNION SEASONS.**

"The sands of time are sinking;
The dawn of heaven breaks;
The summer morn I've sighed for,
The fair sweet morn, awakes.
Dark, dark hath been the midnight;
But day spring is at hand,
And glory—glory dwelleth
In Immanuel's land.

"O Christ! He is the fountain,
The deep, sweet well, of love;
The streams on earth I've tasted,
More deep I'll drink above;
There to an ocean fulness
His mercy doth expand,
And glory—glory dwelleth
In Immanuel's land."

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

3 Plates
2 Engravings



